



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

TO A BROTHER POET.

John G. Whittier sent the following lines in memoriam of his long-time friend James Russell Lowell:

From purest wells of English undefiled
None deeper drank than he, the New World's child,
Who, in the language of their farm-fields, spoke
The wit and wisdom of New England folk.
Shaming a monstrous wrong; the world-wide laugh
Provoked thereby might well have shaken half
The walls of slavery down, 'ere yet the ball
And mine of battle overthrew them all.

DIARY OF THE SECRETARY.

Sunday, August 2. By invitation of the Universalist Society in Leeds, Maine, and the kind welcome of their pastor I joined in a union service with the Baptists and other citizens of my native town at their chapel on the hill near by the Baptist meeting-house — now undergoing repairs. I was cheered by the presence of so many people of my native town, and spoke with freedom of "The Coming Peace," when not only denominations but nations should act in harmony moved by the one impulse, that is, to bring in the Kingdom of God.

Tuesday, August 4. After a few calls by the way and a railroad trip to West Freeman, I drove over to Mr. T. B. Hunter's great farm which spreads out over a hill and commands some of the grandest views of mountain and valley scenery. A few families from Providence, R. I., found this retired and beautiful locality, and for years preceded me in enjoying the unstinted hospitality of the Hunter family. Their rooms and beds are always occupied in summer.

Sunday, August 9. Preached in a large district school-house at four corners well-filled with people. It is called the "Craig school-house." Religious services and a Sunday-school are held during the summer months, the latter superintended by Mr. Peck of Providence, R. I., a summer resident.

Tuesday, August 11. In a month it will be twenty-two years since I saw the Rangeley Lakes and from near their base looked up at the mountains that gird and guard them. At my visit in September, 1869, the waters were unweaved by steamers. There was no hotel on their borders. On a visit two years previous to that, I remembered that Burke's store at Rangeley village had a hall over it where we held religious services, together with the pastor, Rev. Mr. Atwood, at whose house myself and family were welcome and grateful guests. Mr. Atwood lived in a cottage on the west side of the lake, over which we were rowed to meeting by his son, who has since spent many years in a useful ministry. Mr. Burke was kind enough to speak of some of the thoughts uttered in the sermon preached where there were then few religious meetings and no pulpit competitors, as "noble." He has gone to his rest, as have many hearers of that day. The later visit was in company with L. N. Prescott, Esq., and Rev. Lyman Abbott. We divided our time between fishing in the vicinity of Indian Rock, where we slept on boughs in Richardson's camp, and discussing themes political, theological and local.

Neither of us, standing on the lower dam and talking over the events of Mr. Rangeley's life and his failure to permanently occupy and improve the region, dreamed that a road frequented by carriages and passengers would lead from that dam to Andover and the Grand Trunk Railway. Much less did we conceive of the stately

hotels that have risen in the forest around Mooselookmeguntic, which we visited to-day drawn over a wide well travelled road, by Mr. Kimball's gray span from his Mountain View House, where our party were as well served as we would have been at many a great city hotel. Our little steamer called at the island which Mr. Dickson has made so beautiful, preserving its wild grandeur and enchanting views around a cottage that is almost a palace.

The new route by rail direct to the village half way down the lake prevents the delighted sensation that used to come at Greenvale, its head, when the blue lake, the green fields, the sloping hill-sides and wooded heights, burst upon us after the wearying drive over the steep hills and shut-in road from the Sandy River ponds. The approach to Weld always reminds me of it. In miniature, and without the climatic contrasts of course, the ride over the St. Gothard Pass where the valley of the Po spreads out in contrast with the cold, rocky Alpine heights, and the wildness of nature merges in sweet fields of green, seems a little like it. Italy approached by a railway tunnel as now, is first seen at far less advantage.

But the twenty-eight miles of rail from Phillips to Rangeley, winding through unbroken forests at the foot of great mountains and beside the tumbling waters of stony brooks, is unique.

Nowhere in my travels have I seen anything just like it. Twice I have been permitted to visit the Scottish lakes and once the lovely scenes of Westmoreland, England,—two brief but pleasant vacations were passed among the shepherded hills and verdure-clad vales of Central Wales. Quite recently I gave a single day to the quiet beauty of Lake George which seems like a broad, still river between ever changing banks. But to none of these is there an approach like this narrow, curving, mounting, descending, forest railroad. We rode in an open car on a lovely day and did not move too quickly by the gleaming birches, the darkly green spruces, the towering pines and their fallen companions to miss the enjoyment of a continuous forest, for twenty-five miles unbroken save by the swarth mowed for our passage, and the two lumber mills and new, piney villages at Staffords and Reddington. We saw the "Divide" where the waters part to flow either way by the great rivers, Kennebec and Androscoggin, to mingle again at Merrymeeting bay, and then march onward in increasing majesty by the city of Bath to the waiting Atlantic always agitated off Seguin by the powerful Kennebec currents.

Sunday, August 16. Preached at West Medford, Mass., and taught a Bible class.

August 26-28. At Westerly, R. I., I had a pleasant ride amid tasteful homes and busy industries and a very delightful call on that friend of righteousness and peace, George Foster, who was visiting at the home of the Perry family. Arrived at Mystic in time to enjoy the afternoon meeting at the twenty-fifth anniversary of the Universal Peace Union, of which Alfred H. Love is president, the headquarters of which are at Philadelphia. The Connecticut Peace Society join in these three days' meetings at the ten-acre grove now owned by the former society.

I found a convenient stage and seats and a fair attendance on the first day, increasing to some 3500 the second day in spite of the rain. I was the guest of Ida W. Benham, and on Thursday evening enjoyed a reunion of friends at her pleasant home. Mr. Love was re-elected President, and by his quarter of a century's earnest service in all executive and editorial capacities ranks among the very

first of our peace reformers. Addresses were made by the president, the writer, Mrs. Mary A. Livermore, Dr. A. A. Miner, Belva A. Lockwood, Amanda Deyo, Rev. Mr. Squires and many others. The report of twenty-five years exhibited a striking panorama of peaceful triumphs. Among these we have space only to mention the earnest endeavor of the society in common with their peace brethren, to settle the Mason and Slidell trouble, the Geneva tribunal, the reduction of the United States Army to 20,000, the settlement of difficulties between Cuba and Spain, the promotion of the Quaker Indian policy of General Grant.

"In 1887 we united with the American Peace Society in petitioning the State Legislatures to adopt resolutions declaring their approval of a permanent international court of arbitration; this to precede action by Congress. In conjunction with the Foreign Peace Societies active efforts were made this year in favor of simultaneous disarmament, and if it could not be brought about immediately, to do so gradually and in *pro rata* proportion. It was in this year that a large delegation of members of the British Parliament and friends of peace visited this country and presented to the President of the United States a memorial on international arbitration. We conferred with this delegation and had a reception with some of its members.

"In 1889 we made an exhibit at the World's Exposition at Paris and received the award of a handsome diploma and gold medal. We sent several delegates to the great International Peace Congress held in that city at that time. In Rhode Island an effort was made to introduce military drill into the boy's department of the High School. Our members interposed and successfully defeated the proposition.

"This year we sent Conrad F. Stollmeyer to Venezuela in the interest of a settlement of the difficulties between that republic and Great Britain and with success, and an estimated saving of at least \$60,000,000. It was mainly through his efforts that friendly relations were re-established between these governments."

The meeting was continued with interest for a day after we were compelled to leave, and has been followed by increasingly interesting meetings at Mystic by friends in that locality. The effort to build a "tabernacle" for the convenience of the thousands who resort to the meeting is prosecuted with zeal and deserves success. Stormy weather will be less damaging when the meeting is comfortably sheltered. Representatives were appointed to the November Congress at Rome. Belva A. Lockwood, of Washington, D. C., and George W. Minier, of Minier, Ill., expect to attend. The following letter was read:

NEWBURYPORT, August 11, 1891.

Dear Friend—I wish it were in my power to write a poem for your meeting which would spike at least one war gun. My heart is with you, and with the friends of peace everywhere. The good cause is growing at home and abroad. Arbitration is settling national disputes. Reciprocity is a step in the right direction. Our thanks are due to Secretary Blaine for his action in the Pan-American congress. *The late oration of Josiah Quincy at Boston is a most encouraging sign of the times.* The incompatibility of war and Christianity is felt more deeply than ever before. The friends of peace had never so much cause to thank God and press forward.

I am truly thy friend,

JOHN G. WHITTIER.

August 29. The train I took at Mystic arrived so late in Providence, that I could not connect with the Boston train the night of the 28th, so I made a little detour to Narragansett Pier, where I spent the night and enjoyed a

morning walk along the ocean side in front of the fourteen hotels and scores of seaside residences. It is among the earliest of American summer resorts, and one of the most lovely. The "Hazard Memorial Castle" with a tower of one hundred feet is a conspicuous and picturesque object. It was for many years the residence of Joseph Peace Hazard of Peacedale, an unusually lovely manufacturing village a few miles north, where I met him to-day. His elaborate record of the incidents of his long life of travel and observation will be valuable to the historian. A little grand-niece brought him a bouquet a part of which he gave me, and also a fine engraving of the "Castle" before mentioned. A picnic party of neat, bright Sunday-school scholars enlivened the railroad depot and train.

Sunday, September 6. At North Weare about twenty miles northwest of Manchester, N. H., by invitation of the W. C. T. U. of which Mrs. Chase, a sister of the late Rev. Edwin Thompson, is President, and Lillian M. Sawyer Secretary. I was received and entertained as a "brother beloved" by Lindley H. Osborne and family who are members of the Society of Friends. The ancient house with its articles of furniture and convenience on the Osborne farm which has been in possession of the family for three generations, greatly interested me. It seems to me I never remember a Sabbath with so little sunshine and so much storm and at the same time, so uniformly enjoyable. Why cannot the friends of peace in many localities arrange for a day of such services as we had? The people number hardly three thousand, and are scattered in small hamlets and remote farms. At 10.30 A. M., the Friends slowly gathered at their neat, brown meeting-house in the midst of rocky fields, farms and forests. The worshippers have not only provided for their own protection, but flanked their place of worship with substantial sheds for their horses. A period of silence followed by vocal prayer and an exposition of the Scripture read, brief exhortations and further prayer in which the women shared, a small, but serious and profitable session of the First Day School, constituted the public services. The pressure of the hand, the inquiries for mutual welfare, reminded me of those not too oft quoted lines—

Lowly before the Unseen Presence knelt
Each waiting heart, till, haply, some one felt
On his moved lips the seal of silence melt,
Or, without spoken words, low breathings stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.
When shaken hands announced the meeting o'er,
The friendly group still lingered near the door,
Greeting, inquiring, sharing all the store
Of weekly tidings. Meanwhile youth and maid
Down the green vistas of the woodland strayed,
Whispered and smiled, and oft their feet delayed.
And solemn meeting, summer sky and wood,
Old, kindly faces, youth and maidenhood,
Seemed, like God's new creation, very good.

Our covered carriage gave us protection from the rain and the kindly treated horse which had reached his majority took us along the dustless roads by the laden apple-trees and under the trees of the wood to our noon repast. A brief rest and then a brisk walk and brief ride to the church where Rev. Samuel H. Goodwin is the young and highly respected pastor. Our Peace meeting was by his invitation and drew a good congregation considering the copious rain and absence of horse-sheds. In the evening Mrs. Chase presided, Mr. Goodwin offered prayer, the people sang heartily and the subject

of Peace was illustrated by scenes and incidents in the experience of the speaker, especially at and after the battle of Gettysburg July 1-3, 1863. A contribution was made, and peace literature distributed. Let us have similar meetings elsewhere.

September 15-17. At New Hampshire General Association, Claremont, N. H., where I met some one hundred and seventy-five pastors and delegates of the Congregational churches of that State which number nearly 20,000. After two years unusual increase the last year exhibited a small falling off of numbers. I was impressed with the rapidity and frequent cataracts of Sugar River from its source in beautiful Lake Sunapee to the Connecticut, three miles from Claremont which is a growing manufacturing city of six to seven thousand people, many of whom are working people from French Canada.

Stately Mount Ascutney looks hardly six miles away in Vermont. At its foot the Connecticut divides the two mountainous States. The Congregationalists have a weekly paper ably edited by Mr. Perry of Exeter, formerly of the Cincinnati *Gazette*. The report of religious activities has taken on a new phase in the employment by local churches with missionary aid of young men in New Hampshire and young women in Vermont to visit among the scattered and unchurched people of the remoter districts partially depopulated by emigration. The experiment promises relief from the difficulty of reaching such places with Christian instruction. But the brevity and intermittent character of the service is its weakness. Revivals followed by backslidings do not promise results of permanent value. The supervision of local churches and pastors during the winter it is hoped, will keep alive the interest till the young people return for another "Campaign." Rev. C. E. Harrington, D.D., presided with grace and dignity and preached a thought begetting, opening sermon on the contrast between the evidence of sense and that of faith.

There were on the various days of the Association the usual addresses of secretaries and others representing the less local benevolent enterprises. Among these the Peace cause enjoyed the courtesy of a hearing. William Ladd, a native of Exeter in this State, died at Portsmouth, the old family home, in 1843. Noah Worcester, whose pamphlet, "A Solemn Review of the Customs of War," was published in 1814 and made William Ladd a peace advocate, was born in Hollis, 1758. He was the editor of *The Friend of Peace*, the first periodical devoted to this subject and was the "Father" as William Ladd was the "Apostle" of the peace reform in the United States. His dialogues with and letters to the President of the United States written in 1816 were weighty with arguments against war, published as they were when the "last war" with England had devastated and demoralized America and Bonaparte had scourged Europe till it scourged him into exile. The third number of Dr. Worcester's periodical is devoted to the Russian Campaign then recent in its horrors. Napoleon at St. Helena declared that Europe would become "Republican or Cossack." The question of supremacy is not yet decided. It rests with the present rulers and people of recently consolidated Germany and Italy and republican France and imperial England, about to be federated, to decide. In this decision the people have now come to have the casting vote. Hon. J. W. Patterson, of Hanover, delivered a grand oration on Peace in London, July 17, 1891.

September 21. At a fully attended meeting at Pilgrim Hall which listened to addresses on the recent International Council of Congregationalists in London by Drs. Dunning, Little, Thomas, Calkins and Jubb, the last named an English minister just about taking charge of a church at Fall River, Mass. A fraternal spirit which was unlimited by nationality was manifested. There was so much to say of doctrinal, ecclesiastical and denominational topics that the meeting of the Council July 17, for the consideration of the "*Federation of English-speaking peoples for international arbitration, universal peace and the furtherance of national righteousness*" was not described, but the ADVOCATE readers will enjoy in future reading the earnest address of Rev. F. Herbert Stead, editor of the English *Independent* on "The Kingdom of God and the Abolition of War," and that of Rev. Newman Hall on "Rational counsel *versus* angry conflict; brotherly concord *versus* brutal butchery," and the noble and exhaustive paper of Hon. J. W. Patterson, ex-U. S. Senator and Supt. of Public Schools of New Hampshire, on "International Law the basis of International Peace." Mr. Stead well said that the meeting itself, made up of intelligent Christian men from all quarters of the globe, was an illustration in its spirit of sweet fellowship, of "the good time coming" when nations should fraternize; and especially English-speaking peoples should discuss and adjust their differences without war. Any picture of the London Council is incomplete without a report of that meeting of July 17, when, as Josiah Quincy has well called it, "the greatest reform measure that man is called upon to undertake," was ably discussed. No subject was pressed to a vote, but could this have been acted upon by that entire body we believe that the advocates of war would have been few.

Sunday, September 27. At the pleasant rural town of Hampstead, N. H., the guest of Dea. Charles Pressy and wife. A most lovely day. Fine congregations for a town of less than 1000 people—230 at the second Peace service, a good collection and a wide-awake Sunday-school of which Mr. Sanborn is Superintendent. The people seemed interested in what to most of them was a novel subject and will, we trust, in years to come follow the aforementioned distinguished natives of New Hampshire, who were led to oppose the war system as antagonistic to Christianity.

September 28. Meeting of Executive Committee. Inauguration of President Paine.

October 2. A pleasant call and drive to Cambridge with my friend Thomas Snape, President of the Liverpool Peace Society, one of the best known advocates of peace in England. We visited the late homes of Longfellow and Lowell, and their graves at Mount Auburn. Lowell's grave is just putting on its first green. It is under the shade of trees in an unfenced lot where a number of his relatives with modest headstones lie buried. Mr. Snape saw Lowell last at a great banquet at Liverpool, at which he was the honored guest. I remarked on the contrast between that lowly bed and the grand homage paid him in England and America. My friend silently pointed to the skies, and said, "he is not here, but there." As Lowell sung of Dr. Channing, so may we sing of the poet dead—

In thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here,
Is all the crown and glory that it asks.